

DUTY OF Honouring the King,

And

The Obligations we have thereto;

Delivered in a

SERMON

Preached at RICHMOND in York-shire, on the 6th. of February, 1685. Being the Day on which HIS MAJESTY KING CHARLES II began His happy Reign. At a general Assembly of the Loyal Gentry of those Parts, held there on purpose to celebrate the KING's quiet and peaceable Succession to the Throne of his Ancestry.

By Christopher Wyll M. A. Fellow of Trinity Colledge in Cambridge, and Chaplain to his Grace the Duke of Ormond.

Printed at the request of the Gentlemen that heard it.

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To the Right Honourable

C O N Y E R S

Earl of H O L D E R N E S S , Lord D A R C Y ,
and M E I N I L .

My Lord,

*T*He only Reason that obtain'd my consent to the publishing of the ensuing Discourse, was the Opinion they had who heard it, that it might be serviceable to his Majesty, by reducing some of His misguided Subjects into a righteous and practice of their Allegiance towards Him; to which end I beseech our good God to give it his blessing.

And the Honour I have to be related to your Lordships truly Loyal and Religious Family obligeth me to Dedicate it to your Lordship; most humbly begging your Lordship's acceptance of it as a Testimony of the Duty owing to your Lordship, from

My L O R D ,

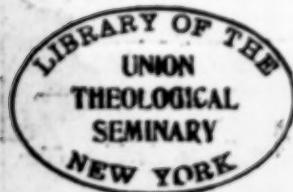
Your Lordship's

Most obedient Grandson

and

Most humble Servant

Chris. Wyvill.



(1)

THE
DUTY OF HONOURING
THE
K I N G.

1 Pet. 2. 17. *Honour the King:*

 That which in the Primitive Age of the Church raised many Enemies to the Christian Faith, and induced the Potentates of the Earth to endeavour its extirpation, was a groundless Suspition of its inconsistency with Civil Powers: a Calumny invented, no doubt, and spread abroad by the Devil and his Agents, on purpose to alienate the minds of men from making profession of it, and to bring it into the contempt and hatred of Kings and Princes; they being thereby perswaded that the Kingdom of Christ (howsoever it was taught not to consist of this world) was an encroachment upon their Dominions; that the preaching of the Gospel (howsoever it was said to be the Gospel Eph. 6. of Peace) carried nothing else with it but Fire and Sword, wheresoever it was planted, that Faction and Sedition, Conspiracies and Rebellion were the only product of its Doctrine; and that they who Taught and embraced it,

Job. 18.
36.

Eph. 6.

15.

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were no better then common Incendiaries, Subverters of
the public Peace and quietness, Seducers of the People
where they came, and even turned the world upside down.

But the vanity and the falsehood of this Suggestion,
both by the Practice of Christ, and of the Writings of his
Apostles, doth sufficiently appear : For our Saviour did
not only give Commandment to his Followers to render
unto Cesar the things which be Cesar's, as well as unto God
the things which be God's ; but, that he might confirm his
Doctrine by his own Example, he patiently submitted
himself to the Jurisdiction of an Heathen Governour,
freely owning the Power and Authority he had over
him.

Nor were his Disciples less careful to imprint the same Doctrine in the minds of their Proselytes, strictly charging them as to live in unity and concord one with another; so more particularly to be obedient to Government and Governours, and to pay a just deference to the Civil Magistrat. St. Paul exhorteth every soul to be subject to the higher Powers, and to pay tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour is due. And he chargeth Titus to put the People in mind of being subject to Principalities and Powers, and to obey Magistrates.

Which Subject is also prosecuted by St. Peter in this
1 Pet. 1. Chapter of my Text, where he exhorteth his own
1, 2, 3, 13, Countrymen the Jews that were dispersed here and there
14. throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, to submit themselves to every ordinance of man, for
the Lord's sake, whether it be to the King as Supreme, or
unto

unto Governors as unto them that are sent by him. And he had some special Reason for so doing ; for there was then, as there is now, a Generation of men, that under a pretence of Christian Liberty, thought themselves under no obligation to temporal Princes, denying to pay them even civil Respect, esteeming all men as equal, and vainly imagining that no mortal man ought to be accounted a Prince or a Lord over them. It was therefore but necessary for our Apostle to put these men in mind of their Duty , and to require them *so to be free as not to use their Liberty for a cloak of maliciousness*, ^{1 Pet. 24.} *but as the servants of God*, ^{16, 17.} and *to fear God*, yet so as to Honour the King also.

* And it is very considerable, that the Persons to whom he directs this Epistle , were at that time under the Supreme Government of the Emperour *Claudius*, a pro-^{Suet. in vita Claudii cap. 34.} phane Infidel, and a cruel Tyrant ; a worshipper of the Heathen Idols, according to the custom of the ancient *Romans*, a Man naturally merciless and given to bloudshed, and yet such an unbelieving and bloudy Oppressor this blessed Apostle doth exhort the believing *Jews* to honour. Now if such deference was to be paid to him, how much more reasonably is it due to a Christian King ? And with what alacrity should we be ready to yield it to our present Sovereign, who hath not only shewn himself merciful already to a great degree, in Pardoning the Lives of some of those Men whose hands were unnaturally lift up to take away his; but by his Sacred Word, (which was wont to be more unalterable then any of the Laws of the Medes and Persians) and by his repea-

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ted promises, (which he hath made unconstrain'd, unaskt, unsought for ; God Almighty bless his Royal heart for it) hath given us sufficient assurances that he will support and defend our Church?

It is one great excellency of our Holy Faith that as it is very consistent with order and civil Society, and fitted for the prosperity and Happiness of men of all degrees, So the just Rights and Priviledges of temporal Princes cannot be better secured then by the rules of its Doctrine, all persons by the Christian Religion being *Rom. 13.
5.* enjoyned obedience to those in Authority *not only for wrath but also for Conscience sake*; every man as he is bound to fear God being also obliged to honour the King.

And we cannot but admire and adore the Wisdom and goodness of God, that when, for the preservation of Order and Government in the World, he did ordain that Power and Authority by which Kings do reign and Princes decree justice, he did at the sametime determine to provide for the support of it; and took great care for the securing of their Persons from violence and their Crowns from contempt, as by many good Laws and precepts, so more especially by that of *Honouring the King*: a Duty upon which many others do mainly depend; a duty incumbent upon all the Kings Subjects in what parts of his Dominions soever they live, by whatsoever Titles they are distinguished, whether they be Noble or Ignoble, whether they be Lay-men or Ecclesiastical Persons; a Duty which if rightly practised would tend to the universal good and welfare of the whole Kingdom, and of every member of it, 'twould make

make the King great at Home and considerable Abroad, that we may therefore rightly understand it, that we may all duly practise it, and carefully avoid what is forbidden by it, I shall by Gods assistance in my following discourse endeavour to do these two things.

1. To explain the Duty, and the several parts of it, And
2dly. To shew the Obligations we have to it.

1. *First*, for explanation of the Duty ; by Honouring the King may in short be meant, an awful framing and composing of the whole man respectively to his Authority. For it hath respect to the very cogitations of our hearts to which none but God and our selves are conscious ; it concerns our speech, and puts a bridle upon our tongues ; it hath an eye upon our actions, and directs the regulation of them. But that we may more fully discern what it doth positively require, what consequently it doth plainly forbid, be pleas'd to take notice of these following particulars.

1. Honouring the King doth require a Reverential esteem of him, an inward respectiveness of the soul to him, so as in our thoughts to have a worthy opinion of him, and to think of him very highly according to the dignity of his Office, and the eminent Character he bears amongst us. Such (no doubt) was that honourable account which the Subjects of King *David* had of him, when they own'd him to be worth *ten thousand of them*, as you may find in the Second Book of *Samuel* the 18th. Chapter and the 3d. verse : as likewise when in the same Book of *Samuel* the 21st. chapter and the 17th. verse, they held him to be the *Light of Israel*. Such were the thoughts

thoughts which men conceived of Zedekiah (who yet
was no very good King) when, upon his fatal Captivity
under the King of Babylon, he was lamented by the cha-
Lament. racter of the breath of their nostrils. Such every lawfull
4.20. Governour that sits upon the Throne of Majestie ought
to be esteem'd, such apprehensions should every one of
us have of our King.

We must have so great thoughts of his high Calling as
to look upon him to be Gods immediate Vicegerent
within his own Dominions, and to be accountable to
him only for what he doth; for *where the word of a*
Eccles. 8.3. *King is there is power and who may say unto him what dost*
thou? we must esteem him under God to be the Supreme
Governour, and not imagine that any man or any num-
ber of men either within or without his Realms hath any
power or Superiority over him. In which respect it was
1 Sam.
15.17.
1 Pet. 2.
13. that *Saul* was faid by *Samuel* to be the head of the tribes
of *Israel*, & the King is called *Supream* in this very chapter
of my text, and by the good Lawes and Constitutions
of this Land our present Sovereign is declared to be. So
in all Causes and over all persons, to think otherwise of
him is to wrong him, and detracts from that honour
which by the Laws of God & man belongs unto him. Let
the Votaries of the *Church of Rome* who think the *Pope*
to be above him, and the upstart Sect of *Presbyterians* or
Independents that would have him truckle under the
Cognizance of their *Classical meetings*. See how at the
last great day they will answer to God their denial of
this part of his just prerogative. The Loyalty of the
Church of *England* teacheth us another Doctrine, we
all

The Body Politick

all being thereby obliged to believe that the King hath all Power both Ecclesiastical and temporal ; and so long as we are members of this Church, we must do him that right and afford him that honour in our hearts, as to be firmly perswaded that no humane Authority is above his, or equal to it, that none may constrain or limit it.

And as we are not to lessen his Sovereignty in our thoughts, so neither should we think ill of him, much less devise or contrive any evil against him. Honour is properly an inward act of the Soul, which if it be true and sincere cannot afford harbour for any base intentions or treacherous designs. evil purposes and malitious imaginations can no more consist with it then Light with Darknes, or love with hatred; and for a man to profess that he honours the King and at the same time to entertain thoughts and designes of harm against his Crown and Dignity , is like *Joab* to speak fairly and friendly to his Neighbour, and presently to smite him under the fifth rib to the very heart. The imaginations of our hearts ('tis true) are only known to God ; But, if they be void of that due regard we shonld have for our Sovereign, if they give way to any bloody intendments and Teasonable Practices, although no mortal man that is not hmade privy to them can make them known, yet that all-searching eye that pierceth into the very secrets of the heart can, and often doth discover them (be they never so cunningly & closely contrived) by wayes & methods sufficiently declaring his care and providence in the protection and preservation of his Vicegerent. And be-

Eccles: cause the persons of Princes are more Sacred then the persons of private men, therefore God hath promised in his holy word that *curses tho' but in the heart conceived against them* shall be detected by the *Birds of the Air*, that is, in some Notorious and Remarkable manner if by ordinary means they cannot be revealed. So detestable in the sight of God are but the least intentions of evil against the *Lords anointed*. And may all those Devilish devices be confounded, and those false and evil thoughts blasted, that shall at any time be hatched in the breast of any man against the Life or against the Honour of our Lord the King.

Now when this Reverential Esteem and Awful regard for the King is once well settled and grounded in the heart, it will soon exert it self in real and substantial matter in outward and visible Signes that may plainly testify and manifest our inward respect. Honour conceived in the thoughts will not rest wholly there, but will be productive of apparent indications of it; 'tis the *root* that gives life and nourishment to the *branches* that sprout up from it; the Original and Spring from whence several considerable Duties, as so many rivulents from the Fountain-head, do naturally flow. 'tis not sufficient to pretend an inward respectiveness, without giving an outward and sensible evidence thereof, for that would be but vile mockery; as on the other hand an outward submissiveness without an inward, hearty and sincere reverence would be but downright hypocrisy: Wherefore,

(adly)

(2dly.) Honouring the King doth require that we should speak Honourably of him, seldom making mention of his name but in such a manner as may Savour of respect and best exprest the esteem and awful regard which we do bear or ought to bear towards him; upon good occasions giving him his due Titles, and such appellations as either the word of God or the Lawes of the Land, or the Custome of the Age we live in, do allow and approve of. Such was that common phrase which we so often meet with in the Old Testament *my Lord the King.* Such is that style which the Acts of Parliament do commonly make use of, *the Kings most Excellent Majesty.* Such are those honourable epithites which our Liturgy hath given him, *Our gracious Sovereign, Our Dread Sovereign, Our most gracious King and Goverour.* Such expressions as these carry with them a Specimen of respect, and do well denote the sense we have of his high Calling and Authority over us.

Our words oftentimes are good indications of our mind, and whosoever he be for whom we have a real honour, we cannot but sometimes by our very speech make a discovery of it. but to let the tongue fly out in evil Language and bitter expressions against him are no way consisting with it. What shall we then think of those railing Rabshakey's and cursing Shimei's (If there be any such now living) that make it their busines to traduce the Sacred Majesty of their Sovereign not only with Sawcy, impudent, reproachful, and

^{1 Sam.}

^{24. 8.}

^{25. 19.}

^{29. 8.}

^{2 Sam. 9.}

^{11 13,33}

^{14,15,17}

^{18,28.}

^{Jer. 38.}

^{2 Ester. 1.1.}

^{4.}

scandalous but false names? What shall we say of those two Arch-Traytors the late *Duke of Monmouth*, and the late *Earl of Argyle*, that in their Traiterous Declarations had the brazen Confidence to call His present Majesty a *Tyram* and *Usurper*? Words that our very Souls should abhor to think of ; but they had the Fate they deserv'd , and may all such revilers of Authority fare no better!

Act 23. 5. We cannot but consider, and should seriously lay it to our hearts, how that St. Paul, having call'd *Ananias* a whited Wall, no sooner was told that he was the high Priest but he retracted his word and acknowledged his error, saying, *I wist not bretbren that he was the high Priest, for it is written, thou shalt not speak evil of the ruler of thy people.* And St. Jude, amongst great Sins reckons up a despising of Dominion, and speaking evil of Dignities. Should we be admitted into the King's Presence, and had we the honour to speak to Him face to face, doubtless our behaviour would be profoundly reverent, and our words accordingly. And is it then proper or becoming us to give our tongues the liberty of speaking any ways contemptibly of him, or with less respect unto him behind his back? Wherefore, O all ye that pretend to honour the King, let it be your care that it may be known by your words that you really do so.

3dly. Honouring the King doth require that we should actually do such things as may contribute to his honour, promote the grandure of his State, and be

be a Means of his making a good Figure both in his own Dominions and amongst his neighbouring Princes. For the persons whom we heartily honour, we cannot but endeavour to advance in their credit and reputation in the world, and do all we can that may be for their well-being, and make them great and happy. Now those things that may obtain that blessed end I conceive to be these. *First*, supplying of his Wants; *Secondly*, assisting him against all his Enemies; and *Thirdly*, praying unto God for him.

First, Supplying of his Wants, whether it be by paying of him his just Tribute and Custom, or by raising a fresh Contribution for Him, as his present occasions shall require: Then the doing of which nothing seems to be more reasonable; for how otherwise shall he be enabled to provide for the Public, and to maintain his People in Peace and Safety? It is he that acts for the Public Good and Happiness of all his Subjects, and it cannot surely be deem'd unreasonable that he should be supply'd out of the publick Stock: They that deny him that Justice, do as much as in them lyeth to open a gap for any Intruder to dispossess him of his Throne, and to work the Ruine of his Kingdoms. The fulness of the King's Treasures is next under God the Strength and Sinew, the main Support and Bulwark of the Land; and if we suffer that to be very low and remain in an ebbing condition, we then deprive him of all Capacity of doing us good, expose our selves to divers unavoidable Calamities. So that

keep Him bare and Poor is in effect to be injurious to our own selves, to cut off our ovvn hands, and disenable us from helping and relieving our selves upon any emergent Occasion.

We do usually account it unnatural for a son to deny his Father, in his Necessity, seasonable Relief and Comfort : how much more reasonably should it be so esteemed to withhold Supply from the *King*, who is *Pater Patrie*, the common Father of his Country, upon whose Happiness and Prosperity so much public Good doth mainly depend ?

Besides, without such supply he cannot keep up the Port and Dignity, the State and Majesty of a King ; so as to live with Credit , or in any tollerable Splendor befitting the Quality and Office whereunto God hath called him, which must necessarily expose him to the Ignominy and Contempt of other Crown'd Heads, who upon that account may make nothing of Deriding and Despising him , and even Trampling him under their Feet.

- Mat. 17.* Our Saviour Christ thought the payment of Custom to be so very right and equitable, that he wrought a
- Mat. 22.* Miracle to pay Tribute-money , and hath command-
21. ed us(as in the beginning of this Discourse I took notice
Mark 12. of) to give unto *Cæsar the things that be Cæsar's*; and
- 17.* *Luke 20.* the supplying of *Cæsar's Wants* is as much *Cæsar's Due*
25. as any thing whereof we have a rightful Possession may properly be called our own.

To conclude therefore this point , if we love the King , as we are bound to do ; if we value his honour which

which should be dear unto us ; if we have any regard to our own temporal happiness which is much bound up in his and cannot well be separated from it. Let us then not be backward or unwilling to afford him such a pecuniary supply as his important affairs may demand or the great Council of the Nation may at any time think fit to tax us with.

Secondly, Assisting him against all his Enemies is another means whereby we may promote the Kings Honour, which if they ever prevail against him must consequently be much impaired and eclipsed. The Kings enemies are ours, and we should be as active and vigorous in helping him to overcome them as if their Swords were directly level'd at our own hearts.

Now the Kings Enemies are either Forreign or Domestick ; his Forreign Enemies are the Inhabitants of other Nations, with whom he may at any time be obliged for his own honour or his Kingdoms good to wage War ; against whom we are bound to fight, and ventured our Lives and Persons in his just defence, which should be as much at his Command and Service as our Estates and Fortunes.

His Domestick Enemies of the two are the worse ; for a man can have no worse Adversaries then those of his own Household. *a Kingdom divided against it self cannot stand ; and if an house be divided against it self (unless the good hand of Providence intreyene) the ruine of that house must needs be near.* Now his Majesties Domestick Enemies are those of his Natural Subjects

*Mat. 12.
Mar. 3.
Luk. 11.
25.
17.*

Subjects, that being instigated by the Devil, do bear an ill will to his Person, and carry on evil Designs, and evil Practices against his Government.

Of which some (perhaps) may be in open Rebellion, and with a bare face commit Acts of Hostility against him. And a Man would really wonder that there should ever be such Monsters in Nature, such unnatural bruit Beasts as thirst after the Bloud of their own Father, endeavour to rip up the Womb of their own Mother, and seek the subversion of the Place of their own Nativity; the which all they may be suppos'd to do that draw their Swords against their Liege Lord and Sovereign, and by a civil War disturb the public Peace. And it is but the last Years Revolution that makes us experimentally know that there may be Devils upon Earth in humane shape, as well as there are really Devils in Hell, and as these rebel against God, so do they rebel against Gods Vicegerent. Now when Rebels are got to such an Head, as to appear in open Arms, it is the part of good Subjects to shew themselves for the Kings side, by resisting and opposing them, by preventing their Numbers to encrease, by cutting them short of Relief, by Declaring openly against them, by animating each other to withstand them, all of them in their several Capacities contributing some way or other to quell and subdue them.

Again

Again, others there are of the King's Domestick
Enemies that appear not so openly, but yet covertly
manage the same mischievous and treasonable Designs.
And they are by so much the more formidable & dan-
gerous by howmuch the more unperceivable and unsus-
pected their ways and methods of Proceeding are : such
are they who will not professedly declare and level
War against him, but they will lay cunning Plots and
privy Conspiracies to deprive him of his Life. Others
will profess an abhorrence of such a bloody Enterprize,
and declare that they have no ill will towards His Per-
son, but yet they will not stick at seizing of his Guards,
taking Him out of the hands (as they think) of evil
Counsellers, and keeping Him under a Restraint till
he shall be forced to comply with their unreasonable
Demands, or they will endeavour (as was the Saying,
and the Design of that ungrateful Traytor the late Earl
of Shaftsbury) || *leisurely to walk His Majesty out of His*
ration of
Dominions, by setting up factious Clubs, and Cabals of
the late
disaffected and discontented People ; by subtle and
crafty Insinuations, withdrawing the Vulgar from the
Duty of their Allegiance, infecting their Minds with
seditious Principles, and making them fit for any sud-
den Assault and Insurrection : which things they do,
some for some particular disgrace, which they deserved-
ly received at Court, seeking to revenge their private
Quarrel, by setting the whole Nation on a Flame ; some
out of Pride and Ambition , not thinking themselves
sufficiently rewarded for their former Services ; some

Decla-
ration of
the late
Conspira-
tory,
publis-
hed by his
late Ma-
jesty's
Order,
P. 9.

but of a vain affectation of Popularity , desiring to be esteem'd the Head of a Party ; some out of a design to fish in troubled Waters, and to become gainers by public Distractions ; and lastly some for the meer sake of doing Mischief, like the Scottish *Ferguson*, that remorseless Villain , that, when the accursed Treasons of his Confederates were hapily detected, had notwithstanding

^{¶ Declaration of the late Conspiracy.} ^{Pag. 69.} the boldnes to profess that *for his part he would never be out of a Plot as long as he liv'd.* Now when such men are busied upon such hellish Contrivances, it is the Duty of all those that truly Honour the King, to be assisting to him in counterplotting their Designs, in suppressing their Meetings, in making (if possible) a discovery of their Actions, and bringing their Persons to condign Punishment.

^{Rom. 13.} ^{3.} Particularly it should be the Endeavour of all inferior Magistrats and subordinate Officers, who are to be *a terror to evil Works*, to take care that the King suffers no wrong by such Workers of evil ; that none of His just Rights and Prerogatives be invaded and violated by them ; to keep the Populacy *quiet*, and make them *do their own Business* ; to suppress seditious Tu-
^{1 Theff.}
^{4. 11.} muls in time, left by connivance and forbearance they become too headstrong and unruly ; and by a vigilant Circumspection, to look well to the Trust which their great Master hath reposed in them.

Nay, it concerns all the loyal Party, when the Faction grows insolent and daring , it mainly (I say) concerns us all to be no less courageous and active ac-

cor-

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cording to our power, in asserting the King's Cause, and vindicating his honour, and not to suffer it to be run down by Noise and Clamour, and by Fury and Violence: in such a Case to sit still and be afraid to own Him, is to betray him, and quietly permit him to become a Prey to those that hate him: we should speak our Minds freely and act boldly in the Defence of him, and chuse rather to be buried in the Ruines of the Royal Family (if that must fall) then part with our Loyalty, and side with their Enemies. But,

Thirdly, As we may be very instrumental in promoting the King's honour by relieving his Wants, and by assisting him against all his Enemies, so likewise may we be so in praying unto God for him: which, as it is a Duty enjoy'd us by St. Paul, *exhorting us to pray as for all Men*, so more particularly for Kings, so it is in its self most easie and in every Mans power to perform. For whereas all men have not wherewithal to contribute towards the relief of the King's wants, all men may nevertheless pray for Him. The poorest man in his Dominions can make him this Offering, and the richest can afford him nothing better. He that begs his bread from door to door, and is himself destitute of present Sustenance, may enrich his Prince by the Tribute of his Prayers, and advance him higher then all the Kings of the Earth. And again, whereas all the King's Subjects are not, nor indeed conveniently can be actually engaged in his Service by fighting for him, and assisting him

against his Enemies, yet they may all pierce Heaven by their Prayers, and derive down showers of blessings upon his Armies, and make them Successful and Victorious.

Now those things which we should chiefly beg of God for him are, that he may be endowed *First*, With all Spiritual blessings with the Piety of *David*, with the Wisdom of *Solomon*, and with a daily supply and encrease of all other gifts and graces that may be needful for him; *2dly.* With all temporal blessings that he may be delivered from all dangers incident to his place from Private Conspiracies, from Tumultuous Factions, and from Open Rebellion; that he may overcome and subdue all his Enemies, that they may have no advantage over him nor the Wicked approach to hurt him; that his Life may be long and his Reign happy, and that all his Subjects may *lead a quiet and peaceable life in all Godliness and honesty.*

1 Tim.
2. 22:

Tert.
Apol:
cap. 30.

Such were the Petitions which the Primitive Christians put up to God for the Heathen Emperours, praying for their very Persecutors, *vitam prolixam, imperium securum, domum tutam, exercitus fortes, &c.* a long life, à secure Empire, a safe family, Valiant Armies, and so on as *Tertullian* tells us; the example therefore binds much more when a King hath submitted his Scepter to the standard of Jesus, and maketh profession of the Christian faith.

Nor indeed can we reasonably expect that the King should be happy and prosperous, without our sincere observance

observance of this Duty ; for let us do what we can to make him so, tho' we cheerfully assist him with our Fortunes and our Lives (as we are bound to do when need so requires) yet if we do not add our Prayers to the King of Kings to crown him with his favour and loving kindness, in vain may all our endeavours be, for *there is no King that can besave by the multitude of an boast,* ^{Psal:33:16.} *neither is there any man delivered by much strength,* and *except the Lord keep the City* (and by his good ^{Psal:} *evidence guard the Kingdom) the Watchmen waketh but* ^{127:1;} *in vain.* But if all the Kings Subjects would but most affectionately Pray for him, and with one heart & one mind humbly beg the blessing of God upon him, we might then have great hopes that the joynst-addreses of a whole Nation, would be very prevalent at the Court of the King of Heaven. Wherefore that men do not truly Honour the King, that is negligent in this Duty of Praying for him, forasmuch as he neglects that one expedient that may so much tend to his true Interest and true honour. But further,

(4tly.) As Honouring the King doth require that we should do such things as may tend to his honour, so it doth likewise oblige us to do nothing that may lessen it, and to endeavour to prevent and suppress whatever may be prejudicial unto it. For it is natural for us to abhor and avoid as much as we can whatever may tend to the discredit of those whom we really Love and Honour ; nor can that honour which we ought to have for the King consist with

with any thing that may defame him, or cast a blē-mish upon his Government; and those things that may have this malevolent effect are, *First* Scurrilous Libels, *Secondly*, Scandalous Reports; and *Thirdly*, the bla-zoing abroad his personal errours and failings.

First, Scurrilous Libels, whether they be in writing or in Print, in Prose or in Verse do not only make the King ridiculous but contemptible too; they have a direct tendency to the wronging of his Person, to the lessening of his Authority, to the weakning of his Power, and in conclusion to the very shaking of his Throne; and that man that can find in his heart to wound the Kings Honour by making Libels upon him, would not stick upon a convenient occasion to embrue his hands in his bloud he that keeps them is as bad for he thereby approves of what the other hath done; else why doth he keep them? why doth he treasure them up and is so chary of them? is it for the wit and Elegancy of speech he meets with in them? but what wit can there be in Ribaldry invectives and Scurrilous reflections upon the Lords Anointed? is not that wit vilely misemploy'd and that ingenuity degenerated into folly that is spent upon such unworthy Designs? What loyal heart can endure to see his Sovereign vilely abus'd and bespatter'd in the most witty, and most elegant Language? Could a man be well content to have himself, or his dearest Friend so serv'd? and can we then with patience and contentedness, with pleasure and delight, behold the Sacred Majesty of our King

King (which one would think should be exempted from such Usages) Satirically exposed and libelled? much less shall we give entertainment and harbour to such Scurrilities, and not rather with indignation and abhorrence reject and tear them?

But then he that gives vent unto them, and makes them publick, spreads the malignity of them, and is not perhaps well aware what great Injury as well as what great Indignity he thereby doth the King; but if he be aware of it, if he knows the harm and considers the Mischief that may from thence arise, and yet forbears not to hand them from one to another, he is a Traitor to the King, a betrayer of His Honour, and an enemy to his Kingdoms. In a word, they that make them, they that keep them, they that disperse them are all Blameable. If we do indeed heartily honour the King, if we have any value for the preservation of His Credit and Renown, as we should never make such Libels our selves, so having found them, being made we should presently seek to suppress them, and make them quite away. So likewise should we do in reference

Secondly, To scandalous Reports, whether they be true or false; if true we should forthwith stifle them in their very first birth, keep them wholly to our selves, and prevent the farther growth of them; if false, we should contradict them, rectifie the Mistakes, and discover the Cheat and Malice of them, and not only so but do all we can to keep them from spreading; for if scandalous Reports do but once take air, how senseless and

and unreasonable soever the grounds for them may be, yet they will not only find entertainment with credulous and easie People, but also be apt to encrease in the telling ; such I make account are those that concern bad News, misrepresentation of the Kings actions traducing of his good ones, missinterpretation of his words, odious reflections on the Government, the raising of Fears and jealousies, and the like. All which, or any of them, may by degrees lessen the King in the esteem and regard, the Love and affections of his People ; may make them weary of his Government, and breed in them an aversion and hatred to his Person ; such Reports are of very pernicious consequence, and may have a malignant influence upon the honour and the happiness of the King and his Kingdoms. And therefore as it should be the great concern of us all to beware of them, so more particularly is it the Duty of all Masters of Families to take care that neither their Children nor Servants nor any under their Authority be the broachers or the publishers of such reports let them not suffer them to have the liberty of talking of State Affairs, or censuring the Actions of their Superiors, or making any reflections upon them, or shewing their dislike of them, or setting themselves up for Politicians and reformers of what their idle fancy may think amiss ; and let no man amuse himself or others with fears and jealousies of ills to come, we know not when nor how, to perplex our selves with such thoughts and to vent them abroad, is not only to

wrong

wrong the King's Justice, the King's Wisdom, and the King's Goodness, but to distrust the Providence of God too.

Thirdly, The blazoning abroad the King's personal Errors and Failings, may also be very prejudicial to his honour, and make some of his weak Subjects conceive an ill Opinion of him. It is I suppose, a Saying in the common Law, that the King can do no wrong, that is, no wrong which any humane Law or Judicature can call him to an account for. But as he is a Man, and subject to the like Frailties with our selves, He may have several deviations from the Law of God, to whom only he is responsible for them. There is no man upon Earth that liveth and hath not some Failings, and is not guilty of some Miscarriages and Sins, and happy is he that hath the fewest and the least to answer for; and we cannot expect that the King, who is subject to greater Temptations then other men should be wholly without. But then for us to pass our Censure upon them and make them the subject of our daily Discourse is not only the height of rudeness and unmannerliness, but a great Affront to his Sacred Person, and directly tends to his public Defamation. We should rather endeavour to conceal them and not talk of them at all; or if we do, it should only be to extenuate and lessen them, and as far as we can make good excuses for them. That Christian Charity which obligeth us not to judge our Brother will much less suffer us to do so of our King. What Man would be pleas'd to have his

own Failings, or the Failings of his own Father publickly expos'd, and made the common talk of the Country? And is it fitting that we should deal less respectively with the Father of it? The King's Reputation ought to be as dear unto us as our own, or any of our nearest and dearest Relations and Friends; and if we have a true honour for him, we must not, nay we cannot do any thing that may ruine it, that may but lessen or shake it.

5thly. Honouring the King doth require, that we should submit our selves to him, and obey all his just and lawful Commands, readily and cheerfully without murmuring, without regret, without repining at, or complaining of them. We should behave our selves towards him like the Soldiers of the *Centurion in the Gospel*, to any of whom if he said go, he went, or to another Mat.8.9. come and he came; or to another do this, and he did it.

Without this Submission & Obedience, we shall but imperfectly fulfil the Duty of my Text: For to pretend to honour the King, and at the same time to disregard his lawful Commands is in effect a manifest rejection of his Authority, a great affront to his Sovereign Power, and a plain violation of that dutiful respect that is due unto him. Honour is that which an Inferior ought to pay to a Superior, nor can he better evidence the reality and sincerity of it, then by his obedience to what shall lawfully and justly be imposed upon him. Whence it is that those whom we heartily honour we are ever ready to obey, cheerfully attending

ding upon the Execution of their will and pleasure, designing thereby to testifie the deference and regard we have for them: Nor can we do less towards the King's Majesty, if indeed we sincerely and unfeignedly do honour him. Nay, we have somewhat a greater Obligation to be obedient to Him then to any other Man; for all the King's Laws and Commands, so far forth as they are not contrary to the Laws and Commands of God, do bear the Stamp of a divine Sanction; and those things that in their own Nature are purely indifferent do then cease to be so when by him they are enjoyn'd or forbidden; And he being God's Representative upon Earth, they do upon that account expect and demand our just compliance with them. If indeed his Laws should plainly interfere with the Laws of God, if he commands any thing that is manifestly contrary to the will of God revealed in his Word, if what he enjoyns be in it self directly sinful, we must then say with the blessed Apostles of our Lord, *that it is better to obey God then Men.* But we that live under ^{A&s 4.} _{19. 5,29} the happy Government of these Nations, and in the Reign of so just a Prince, need not trouble our thoughts with such Supposals: however neither upon such an account, nor upon any other pretence whatsoever should we use any violence towards him, or make any resistance against him: but we are by Scripture, by Reason, and the consent of Antiquity strictly obliged either actually to perform his Will, or patiently suffer his will to be done upon us. This is the Doctrine of

the Catholick Church, This the Doctrine of the particular Church of *England*, this the opinion of all Orthodox Loyal and good men, This was the profession and Practice of the Primitive Christians.

6thly. And lastly, Honouring the King doth require that we should at some certain time and in some solemn manner celebrate the memory of any notable achievement performed by him, of whatsoever deliverance out of Eminent dangers, or happy success in great undertakings, or extraordinary blessing upon his Person and Government hath through Gods Providence befallen him, or us through him ; and that we should endeavour the best way we can to testify the joyfulness of our hearts and our sincere thankfulness to God Almighty for the same. The doing of which as it is a very good and laudable Custom (received in all Countries, practised throughout all Ages) so it is a direct Honouring of him ; we thereby giving some demonstration that we love and respect him, that his Happiness and his Life are of great Concern to us. Solemn times of Festivals and Public Thanksgivings for the Divine favours and Benedictions confer'd upon our Sovereign do well express the sense we have of them and are a good Sign that we highly value and Esteem them : and for a man upon such occasions to give no indication of joy, no testimony of gratitude to God for them looks as if he were discontented at the Kings Prosperity, or not well pleas'd with it or could heartily have wish'd it had been otherwise.

And

And if any Nation under Heaven ever had a just cause of such Solemnities, certainly we of this have not the least. For if we call to mind what mercies and deliverances God was graciously pleas'd to vouchsafe our King both before and since his coming to the Crown; how after a long and tedious Banishment from his native Country, he was again with his late Royal Brother brought back in Peace; how miraculously he escaped the danger of Shipwreck in the *Glocester Frigate*; how Providentially he was delivered from the Barbarous assasination intended at the *Rye*, And Lastly, how wonderfully successful his Arms were in the Suppression of the late Rebels both in *England* and *Scotland*; when (I say) we reflect upon these things, we cannot but discern and adore the good hand of God that out of such Perils both by Sea and Land, hath reserved Him at last to Sway the Scepters of these Kingdoms, and prospered the beginning of his Reign with a Victory so Remarkable and so much conduced to the good of his Subjects. But particularly should we affectionately upon this Day Commemorate his quiet and peaceable Succession to the Throne of his Ancestors. For when we consider how maliciously the Minds of ill men were not long since set against him; what endeavours we made use of to exclude him from his just Rights, (Him the next Heir to the Imperial Crown of this Realm, Him the intirely beloved Brother, the only Brother of that most merciful Prince King *Charles the Second,*

Second, Him the Son of that Royal Martyr King *Charles* the First, Him that had often hazarded his Royal Life in the defence of this Nation, and by his Courage and Conduct had gain'd Credit and Glory to it,) and farther what Rumors and Stories to that end were made of Him; what bandyings and Consultations were held to work his Ruine and Subversion, and thereby to involve the whole Land in a Miserable Confusion and Sea of bloud; and yet that, notwithstanding all this, all those restless endeavours of unreasonable men should be quite frustrated and brought to nought, that the Strivings of the People should so soon be converted into a joyful reception of him, and that he should so quietly and so peaceably enter upon the Entire Possession of his just Birthright and full Power, without Bloudshed, without Tumults, without any Opposition, with the joyful Triumphs and Acclamations of all good men, and receive no disturbance till the Late Unnatural Risings; when (I say) we consider all this, how great reason have we to Rejoyce Unfeignedly, and most heartily to give the most Merciful God all Thanks and Praise who so wonderfully and so happily brought to pass the quiet Settlement of his Anointed, and thereby delivered him and us from those Direful effects that must necessarily have been the sad Consequents of that *black Bill of EXCLUSION.*

Nor can it be any diminution of the honour or any reflection upon the memory of Our Late most Gracious

The Duty of Honouring the KING.

cious Sovereign to make the Day on which he deceased a day of Joy and Thanksgiving. For we cannot but at the same time gratefully commemorate the many blessings we enjoy'd during the Reign of that most excellent Prince ; and in the midst of our Holy Triumphs for the happy Succession of the next Heir, we cannot but affectionately remember that it was He next under God who by his Vigilant care and Prudent management of affairs, allayed the heats and madness of the People, stem'd the current of Popular fury, brought the face of things to so good an issue, and made the entrance to the Throne so plain and so easie for his Lawful Successor.

It was God's great mercy to us that he Lived so long to do so great things , that he Died a quiet and a natural Death , and after all the Storms and Tempests he struggled with , left his Kingdoms in so serene a posture.

Wherefore , whilst we endeavour to express our Joy and our Thankfulness to God for the King's quiet and peaceable Succession, let us not forget him who through God's blessing was the great cause and instrument of it. So shall we honour the King that now is, and not wrong the Memory of the King that is dead.

And I beseech you my Friends , give me leave to exhort you to celebrate the Feast of this Day thankfully

ly, cheerfully, and soberly; not in Rioting and Drunkenness, not in Licentiousness and Disorder, lest whilst you pretend to observe it in honour of the King, you should by your Intemperance dishonour God.

Having thus at large explain'd the Duty of Honouring the King, and shewn you the chief Parts whereof it doth consist, I shall in the

2d. Second place, but very briefly touch upon the Obligations we have to this Duty, and so conclude.

*Prov. 8.
15, 16.*

1st. The first of which may be taken from the Consideration of the Authority, by which he Reigns, and that is no less then Divine; *for by me (faith God) Kings Reign and Princes decree Justice , by me Princes rule , and Nobles , even all the Judges of the earth.* He derives not his Power from the People, (for they are but his Natural Subjects) nor from the Solemnity of his Coronation, (for that is but a Ceremony of State) nor from inherent or infused Grace, (for the most graceless Heathens have been invested with Sovereign Dominion,) but from the Constitution and appointment of God, *for there is no power (St. Paul tells us) but of God, the powers that be are ordained of God.* Whence it is that all Kings and Supreme Rulers are called in Scripture the Lord's Anointed. And particularly *Cyrus the Persian Monarch by Profession a* *meir Heathen is in Isaiah said by God himself to be* his

Isa. 45.1

his Anointed; and all civil Magistrates, those especially that have the Supreme Jurisdiction are also upon this account said to be Gods, of whom God himself saith, *I have said ye are Gods*: and that very fitly and properly, for they only act in his name by his Power, upon his account; and as God is the only Supreme Governor over all the World, so are these under him in their respective Domains, and so there may be as St. Paul saith, ^{1 Cor. 8. 5.} *Gods many and Lords many.* Usurpers that by Violence and Rebellion step into the Throne of Majesty, such as was the Late Protector, falsely so called, have not this Prerogative, nor is their power from God; of such it is that God speaketh, in the 8th. of Hosea and the 4th. verse *they have set up Kings, but not by me, they have made them Princes, and I knew it not.* But all Lawful Governors that come in by right and Lawful means (such as beyond all contradiction is Our present Sovereign) have their Character from the God of Gods and derive their Authority from a Divine Sanction.

Wherefore looking upon the King not barely as a Man, but as a man by Gods appointment Reigning oyer us, we cannot but find our selves oblig'd to Honour him. Forasmuch as by honouring him we Honour the Ordinance of God; and by not Honouring Him, neither do we Honour the Ordinance of God. We should Honour him for the *Lords Sake*, who hath alwayes esteem'd any affront

^{1 Pet.}
^{2. 13.}

or disrespect done to His Anointed as if it had been directly offer'd to himself. And if there be some degree of Honour due to the Kings Ambassadors abroad as they are his Representatives, and to all Inferior Magistrates at Home as they act by his Commission and are sent by him, how much greater Honour doth there then belong to the King himself, who is the Publick Minister of God and his immediate Vicegerent ?

2. Another Obligation to this Duty may be taken from the Advantages that accrue to us through his Government ; for he is set over us for our good, and makes it his busines to take care of us and protect us. And therefore to do him honour is but a just Retribution for the Benefits we receive by him.

3. To which, thirdly and lastly, we are obliged from the Principles of our Holy Catholick Religion, as it is derived throughout all Ages from Christ himself, and as it now stands planted and reform'd in the Church of *England*. Which Church as it teacheth us all true Faith towards God , so it obligeth us to all true Loyalty to the King. Nor can we any longer be good Members of this Church, nor consequently good Christians, then whilst we remain firmly Loyal. The *King* hath often Declared himself well satisfied with the Principles of our Church, as they are for Monarchy and Loyalty , and if we would not have our actions contradict our Principles , if we would have them

them still preserved in that good Opinion he hath of them, we must honour him in all those particulars which I have mention'd to belong to this Duty ; which whosoever doth not conscientiously observe cannot be a truly Loyal Man, nor doth he well deserve to be accounted (as by being Members of this Church we all justly profess our selves to be) a Member of the Catholick Church.

My Friends and Gentlemen, I am very sensible that I have detained you very long ; But the Subject I have handled is Great and Noble, Copious and Seasonable, nor could I have in any tollerable degree discharged my Duty had I said less of it, tho' I could say much more. But I will make no Apology for the tediousness of this Discourse, well knowing that a Congregation that Loves and Honours the King, (such as I believe this to be) cannot be displeased tho' it may be tired with Exhortations to Loyalty : Nor shall I detain you any longer, then till I have Concluded with that short but comprehensive *Form of Blessing the KING*, or wishing well unto Him, ^{2 Sam.} which was so frequently made use of in Times of Old, ^{16. 16.} ^{2 King.} which is so suitable to the Day and my Text, and ^{11. 12.} wherein I doubt not but I shall have your hearty Consent; and that is, *God save the KING. Amen.* ^{2 Chr. 23.} ^{11.}